



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

authentic translations not accessible to many readers. The selections include substantial parts of a few prominent works, which are large enough to present the most important ideas of the various writers and, at the same time, are numerous enough to be representative of the foremost political thinkers down to the end of the eighteenth century.

In Aristotle and Plato we have the foundations of political philosophy, the immortal conceptions conditioned by the Greek state. The mediaeval opposition of temporal rulers to the domination of the papal throne is voiced by Dante and Marsiglio. Machiavelli introduces the modern method and point of view, the separation of political questions from religion and metaphysics. Hooker, Grotius, Hobbes, Locke, and Rousseau are the great company of thinkers who carried the influential concept of the social contract through a long and varied career. The book closes with a selection from Bentham's *Fragment on Government* where the social contract theory is criticized from a utilitarian standpoint.

There is a brief introduction to each selection which serves to orient the material historically and suggest the chief characteristics of each writer. It is suggested in the Introduction that the reading of these selections should be accompanied by a general history of political philosophy.

Le Socialisme et l'Évolution de l'Angleterre contemporaine (1880-1911).

By EDOUARD GUYOT. Paris: Librairie Felix Alcan, 1913. 8vo, pp. xviii+543. Fr. 7.

This interpretation of English socialism is based upon the economic and political history of England during the last three decades. The growing tendency toward collectivism is explained as being the direct result of economic and social phenomena, rather than as representing any conscious acceptance, on the part of the English people, of socialistic doctrine. Thus it is that England, by nature one of the most conservative of European countries, is nevertheless among the foremost in adopting the substance of socialism in her current legislation.

The book is quite comprehensive, the subject being treated both historically and critically. Trade unionism, the agrarian problem, and contemporary English Liberalism are among the topics to which most attention has been given. The closing chapters are devoted to an analysis of the work and doctrines of William Morris, Bernard Shaw, and H. G. Wells. According to the author these three men, in the order named, represent the idealistic, the critical, and the constructive tendencies of English socialism, and in the working out of those tendencies lies the future of the English socialistic movement. On the whole, M. Guyot's contribution bears the marks of wide reading and careful analysis, and should prove a useful addition to socialistic literature.